1;Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

586 623 692 the claim may be made that the woman is stolen. Judgment has been secured on this basis, and so most Kols prefer to pay the fine and not take chances in the court. This also tends to prevent a too easy divorce.

In regard to the children it was said that should the *panchayat* agree in favour of the husband, the children must go to him, with the exception that a mother may keep a nursing child. But when the nursing period is over and the child is weaned it must be handed over to the father. If she should begin to live with another man it must be given up at once. On the other hand should the man be proved a renegade and the *panch* decide that the woman is in the right she is allowed to keep the children, the property and the possessions. He is "driven out" with nothing but his personal effects. She is not required to uncover her head and nothing of a similar nature is required of him for he is simply told to *jao*—go! The woman however, should publicly say that she renounces him.

182 58 Such is a brief survey of the marriage customs of the Kols. Through these observances it is possible to trace a strong sense of social solidarity, and of the care exercised by both *panchayats* in adjudging the suitability of the matches. By the imposition of penalties which seek to discourage irregular unions the *panch* attempts to steady things. At the time of weddings there is a feeling of brotherhood and good fellowship, and in certain respects the wedding is the most important of all the social rites. Apart from its attendant ceremonies there is little of interest and excitement in the life of the average Kol. While there may be many instances of conscious or unconscious borrowing from Hindu sources, nevertheless this is not of recent occurrence, and probably goes back for hundreds of years, so far, indeed, that the Kols believe it to be their very own and assert: "These are the things we do, we do not know why we do them, but they are done by us."